

Mr. Jones.

PRANAM



ANANDA MARGA · SYDNEY SECTORIAL NEWSLETTER ·

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First Sisters' Field Walk

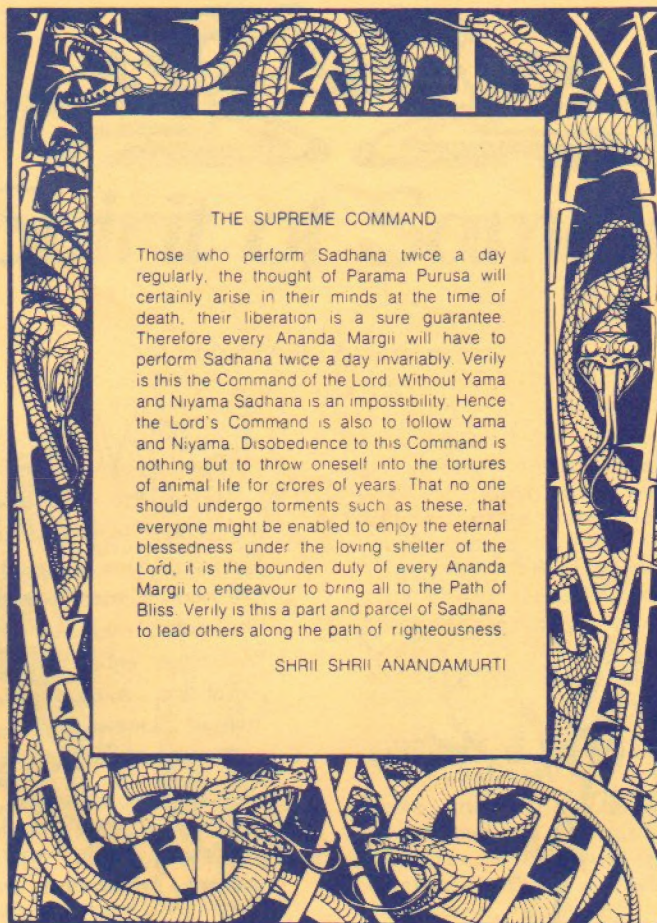
For the first time sisters were allowed on field walk with BABA on 11th May 1979. 2 Didis and 2 sisters accompanied BABA on a 2 hour long trip by cablecar to a high glacier above Fiesch. In attendance was also one GV guard. BABA was in magnificent form. He startled his followers by stating that the seed of life came from the planet Mars and further elaborated that this occurred as Mars was a dying planet. When asked why, He said it was another subject altogether, but hinted that the answer lay in Astrobiology!

BABA walked in 30 cm deep snow on top of a glacier and talked at length about the vibrant environment of

mountains. All were struck by BABA's poetic speaking and inspiring thoughts. He also gave a short breakdown of the formations of French words like 'sept' and 'hotel'. One of the more striking subjects he covered was about war. This he described as the blackest spot on the human character.

While descending by cable car from the snowy height, Didis massaged BABA's feet to warm them up, but found His feet were not cold and He mentioned that their hands were colder than His feet. In actual fact very little walking was done but it was without doubt a historic and an enlightening event.

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

Cover picture: Ananta, Sectorial AJM Secretary, valiantly leading a mock attack on the Immigration Department in Sydney in order to procure a visa for our Lord.



Varii

Since the very dawn of civilisation numerous "isms" have emerged before mankind. Various rhythms of mobility have appeared... but none of these has taught to look upon the entire mankind as an integral and indivisible entity. Hence there is so much infighting... so much intolerance amongst human beings.

The human society of today has made a considerable advance in the intellectual sphere. So it must no longer sit inert. By applying all its might the march of universal humanism must be made smooth by hook or by crook. Hence no latitude in procrastination or cowardliness of any sort should be permitted in this regard.

Anandamurti
Vaeshakhi Purnima
1979.



Spirit of Samaja

Shrii Shrii Anandamurti

The spirit of the word Samaja (Society) signifies a multitude of men who move together. All are not of equal strength or intellect in mankind. Hence, the shortcomings in one must be made up by another. We see around us different types of men varying in their respective abilities. Someone has enough physical strength but no brain; others have brain but not the strength to work with, yet someone else has neither the strength of body nor of brain, but his method of work is very nice and he goes by the guidance of his commander with a perfectly still mind. We see around us men of such types and qualities. Judged by the crude codes of this world none among these is complete in himself. Everyone in one way or the other, is dependent upon someone or others. Everybody makes up his deficiencies with the product by utilising others. Whenever a great mass of people has such a plan for making up their relative deficiencies on terms of mutual understanding, we call it Samaja.

What is the Samaja like? It is like a company of pedestrians going on a pilgrimage. Just imagine the environment around the event! Suppose one among them is attacked by cholera, do the rest go on their way, leaving him behind? No, they cannot do it. Rather, they break their journey at the place for a day or two, relieve him from the disease and help him to acquire strength in

his legs. Or, they start out new, carrying him on their shoulders. If anyone runs short of his subsistence, others give him their own. Together, they share everything and with all. Together, they stream ahead, singing their leading chorus. In their eagerness to go ahead with others, they forget their trifling differences which in their families might have led to negative exchanges and court cases, even down to three generations. It is because of the plaintiff or the complainant in a case that they go so far as to spend even ten or twenty times more than the piece of land is worth. The essence of cooperation born of moving together, aims at widening or expanding the mental being of a man by striking down his barriers of meanness again and again. And hence, I reiterate that Samaja is like such a batch of pilgrims as gathers a strange power of mind in travelling together and with its help, solve all the problems of their individual and social life.

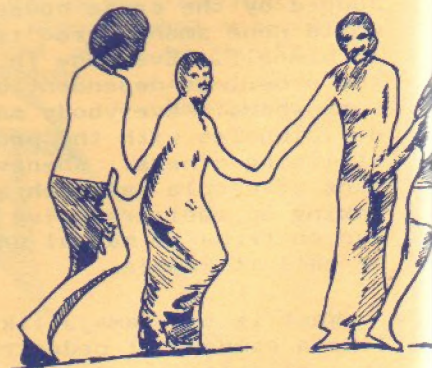
If we take the complete sense of the term Samaja into consideration, it will be revealed that till now, man has not been able to found a real Samaja. If India organises a society for the Indians only, Pakistan for the Pakistanis only and England for the sake of the English only, then perhaps an Indian, an English or a Pakistani society might grow up, but we cannot look upon it as the Samaja of mankind. Being divided in groups,

naturally, one society will try to live upon exploiting the vitality in others, for the sake of its own nourishment. Has it grown into a society truly like the Indian, the Pakistani or the English? Scrutinize and you will discover everywhere an effort is being made to establish so-called society in some particular part of the world, limited to some particular section of people or based on some particular 'ism' or faith. This social consciousness remains latent in the minds of the people, whether the Indian, the Pakistani or the English. They remain absorbed in thoughts of their yet smaller groups. It is some external impact which gives it the form of a really all-embracing Indian, Pakistani or English consciousness. The so-called social consciousness of an enslaved nation, is never so keenly felt as when at war with foreign domination. After independence, the same sinks into the background. The anti-social fissiparous (self-dividing) efforts do not stop here. Even in the different regions of the same country, the inhabitants of their respective places do not really live within one social compass. The creeds of the Brahmins, the Rajputs, the Kayasthas, etc., or the different castes even, speak of belonging to societies of their own.

And yet, it is not here that the anti-social spirit of self differentiation ends. There are, yet, smaller so-called societies of the Bundellas, the Rathores, the Sishodiyas, the Caohans among the Rajputs and there is the anti-social eagerness for relative supremacy in the social sphere between the Painca Gaodiiyas and the Painca Dravidiis among the Brahmins. To what practical meaning is the society reduced to, then? Hence, I reaffirm the truth that man, as yet, has not been able to reorganise a human society - has not yet learned to move with the proper heart of a pilgrim. Although many small groups of so-called societies work together in particular situations actuated with self interest, yet not a small

fraction of the work is done with a social motive. Judging strictly, shall we, at last, have to declare each joint family a society in itself? If to go ahead only in mutual adjustment under narrow self-interest or momentary self-seeking has to be named as Samaja, then in such a Samaja, no provision can be made for the disabled, the diseased and the helpless because in many cases, nobody has anything to expect from them. Hence, it will not suffice to say that this idea of marching ahead in totality is only a collective form of the segregated mental phenomena; for in that case, there always remains a possibility of some unit or other getting isolated from the collective. Each individual must attach himself to others by the common bond of love and march forward hand in hand, then only will I proclaim it a Samaja.

You will hear many a vain and assuming person speaking thus, "I need nobody. I am doing well in isolation. I don't want to concern myself with anybody's affair and I don't want anyone to come into mine. I don't care for anybody." Nothing can be more foolish than this statement.

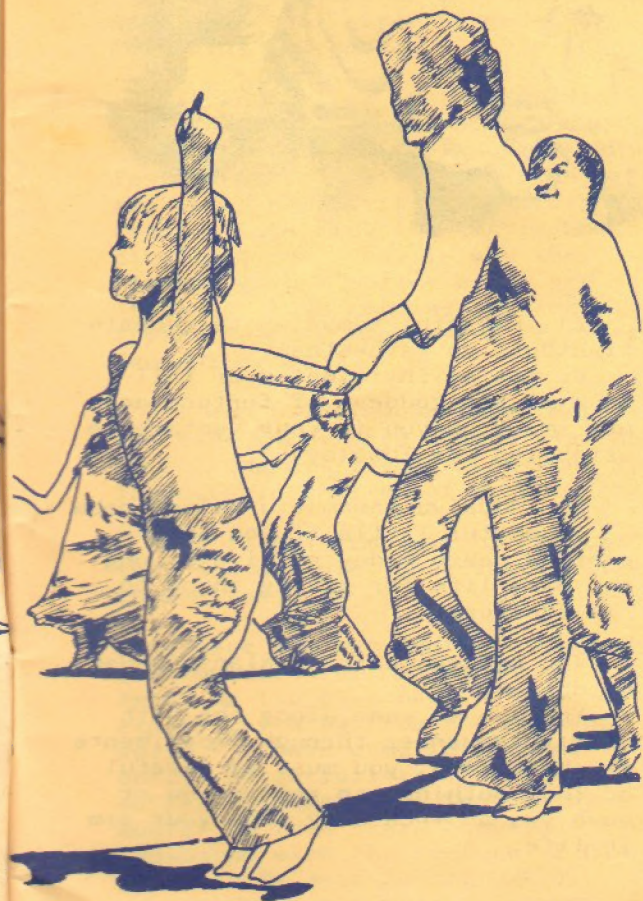


"Knowledge and science shall be free as light and air. They shall be like a free-flowing spring, keeping all alive. They shall keep supplying the vital juice constantly."

Medicines and nursing are necessary in disease; active participation by the neighbours is imperative to burn a dead body and to do the needful preparations for it; cooperation of the cultivators for the food supply and of spinners for the cloth supply is essential. Remember, that no created being in this universe is independent by itself - it cannot exist all by itself. All of us have a supra-cosmic relation with the rest, at times prominent, elsewhere indistinguishable. In this plan of mutual relationship, even the slightest mistake or discord any where will raise a furious fulmination in the universe. In this mighty task of

creation, the brilliantly luminous sun and the insignificant ant hold the same importance of existence, all these having combined to create the world family. In the same way, in human Samaja (society), as well, the importance of a highly powerful and eminent person is at correct par with that of a disabled or dying patient. None can be ignored. The slightest injustice done to anyone will cause the breakdown of our entire social frame.

In this land of living beings, there are some such fundamental postulates which are equally applicable to all living beings who are to make efforts, more or less to obtain their solutions. These may be taken as common features in the life and Dharma (property or characteristics) of the living beings. It is on the happy solution of these problems bearing such symptoms, that the all-round health of the living beings depends. The more the duty of solving these problems is done with mutual cooperation, the more beneficial it is. But, we must remember that the right as well as responsibility in this respect belongs to all, equally. This want of consciousness regarding one's right and responsibility drives the social beings towards tragedy. It is for the want of this consciousness that the collective fate of the living beings goes under the control of particular groups. The vital energy of social life starts drying up under pressure of such group of class interests. Nature's wealth belongs to all created beings. What is burden to earth is burden to all living beings. Disregard of these ultimate truths inevitably leads to disorder in social life, the potentialities of which suffer destruction before development.



The Flame That Burns Upwards

In "The Flame That Burns Upwards" it is stated that BABA gave the following advice to Margiis when facing adversity and persecution.

1) Nindanti niitinipunah yadi va stabantu.

Go ahead inspite of those, who profess to adhere to principles, caring little for their scowl or worship of you.



2) Lakshini samasishatu gachatu tishthathi ya yathestham.

Do not be intimidated or fall back if the goddess of fortune does not smile on you in your venture to establish the Ideology.

3) Adyaivu manamastu kalantareba

It matter little if you are to embrace death today or live a long and hard life for giving shape to the Ideology.

4) Nayasya pathi chalantu padam na dhiram.

You are to wade along the path of righteousness through impediments at every step, you must be careful so that nothing can retard you or move you an inch away from your aim in life.



'Victory is in Your Pocket'

Didi Kalpana Devii in a recent trip to India was severely brutalised by Indian police and deported. On her return to Germany she wrote a scathing open letter to Desai which she sent to Indian newspapers. The Calcutta daily, "Amrit Bazarr Patrika" published the letter in full. When BABA read the letter he made the following comments.

"Strength lies in the Spirituo-socio-economic theory of Ananda Marga. It is the supra-vital manifestation of Cosmic Being (the other two being proto-vital and ordinary vital), engulfing the entire human civilization. That is why they (Indian govt., police etc.) are so afraid. It is nothing but the distorted psychic expression of their fearful heart".

"I don't look upon them (Margiis who have sacrificed themselves) as my followers. I look upon them as an inseparable portion of my existence".

"It is not immolation. In fact they did not die, they immortalised themselves."

"There are two mudras - Samgraha (accumulation or hoarding) and Prada'na (to give out). I do not expect anything from the mundane world. I have come to give my entire potentialities for the suffering humanity. That's why my mudra' is this (Vara'bhayaya - BABA indicated with the posture of His hands as He does during DMC.). As

I don't expect anything, so I am so bold and clear. I punish them, scold them but that I do because I consider they are my own. I love them that's why I have got right to scold them."

"You know the most precious and vital portion of the life flow is preserved within the core of heart. What's the need of my going among the public because I am that inner most part of all human beings."

"A few years back I was approached by an important gentleman to disown PROUT by saying - I propounded PROUT but I am not a PROUTIST. Then I will be included in the cabinet. My reply was - My dear gentleman! In future if at all I come back as an animal, I shall do that according to your august suggestion."

"Why do I say that victory is in your pocket? BABA never supports anything Adharma, and that BABA is with you, BABA will be with you for infinite year. My spirit will be here on this universe for ever."

"I have come to unite this heterogeneous universe and make them homogeneous. The bond is universal love and nothing else."

(These words of BABA's were in a letter sent by Ac. Santosananda Avt, one of the brothers being held by the Indian Govt in connection with the Mishra case. Santosanandaji says they are BABA's exact words.)



CORRESPONDENCE

8 May 58
Fiesch

Dear brothers and sisters,

Namaskar. Hope you are all well by the Grace of BABA. Yesterday HE sent all of you His namaskar when I conveyed your general sastaunga pranam. Really HE loves Sydney Sector very much.

As for myself - of course, I feel as if I am in Paradise. This whole journey has been blissful - even including my reception at Sydney airport, the hassles in Melbourne airport, and the short detention in Frankfurt airport (I made a last minute change in plans and flew to Frankfurt instead of Rome, but good old uncle ASIO was right on it - they telexed Germany advising them about my imminent arrival and recommended my harassment - fortunately the West Germany police are more efficient than the Nepalese variety and they were able to sort things out properly in only 15 minutes.) In Frankfurt, I found Dada Karunanada - the only one left behind. We enjoyed sastaunga together and later that day (6th) flew to Geneva to meet BABA's plane when it arrived. Due to all

kinds of hassles and last minute changes there were only about 80 - 100 of us at the airport. BABA arrived on time at 8.30 pm but it took another hour to complete immigration formalities. Thereafter, in the airport, BABA enjoyed viewing Kaoshikii and Tandava and then we drove to Fiesch (2½ hours away).

Yesterday was an unofficial day - the program is supposed to begin today. Nevertheless it was quite a full and blissful day. In the morning BABA went for field walk. HE called Dada Krsnarjunananda (who had not seen BABA for 8 years) and myself (who maybe felt the same) to accompany HIM. It was so good to be with HIM, not worrying about police hassles, walking amidst the Alpine splendour of Switzerland! HE asked me about Sydney Sector (and I conveyed your pranams). Then HE told me HE would be taking another world tour from July to mid-September and said that HE wanted to go to Australia. I asked would HE definitely be coming to Australia - we all laughed when HE said 'I want to go!'

Many anecdotes are there already. Besides the ever-present pressure for work ('You must accomplish this or that within 24 hours, 48 hours,

72 hours, 12 hours'), the atmosphere is free and easy. BABA was happy to see me - HE greeted me "My little Abhiik" and said in such a nice way "You have come." I told HIM I could not resist, and HE said "I know". I told HIM that if only all the countries of the world had the same problem as I that they could not resist HIS wish, the world's problems would be resolved. HE said that was why HE wanted to establish world government and that it was our duty to do so. Actually this is not an exact quotation and might be misleading the way I have put it all together - because the atmosphere was very light and I am just remembering snippets from here and there. One thing BABA remarked: The standard of DHARMA is maintained - very good but PRANAM needs to be upgraded a bit.

I asked BABA if HE had any difficulty walking - HE stopped and explained HE was OK, only HIS ankles are still a bit weak - (not having touched the ground for 4½ years or some such very long time). I told HIM such a situation should not arise again, and HE smiled and said that it would depend on us. (Later I spoke with HIS doctor (there is a party of 11 accompanying BABA) - apparently BABA's health is very good - only a slight loss is in the eyesight of one eye.)

With regards to the cases outstanding against BABA there is now nothing left - the court has accepted a petition to quash all the rest of the 4 cases and this petition won't be heard until another 4 - 5 years probably. Until then BABA is a free and innocent man - with a few passport and visa problems.

Later that morning we had some organizational meeting with BABA. The last thing BABA stressed - "For progress in any sphere of life one should strictly adhere to the code of discipline. There should not be the slightest deviation."

- "Human existence is to render service - to do something."

- "The sentence, 'I will try' never satisfies me - one can try for 1,000 years.

- "HPMG represents the aesthetic tastes of human beings."

- "In Communist countries you may also do the work - do the work in the subterranean level - everything can be done easily on the subterranean level but one thing, and that thing with difficulty - that is 'BABA NAM KEVALAM'".

- "For the movement of each and every idea, each and every expression in the physical and supraphysical sphere requires a medium - it needs a group of people maintaining a link between the physical and spiritual - that is the WT. WT's must maintain a high standard of intellectuality." (This was said in reference to the need for more WT's). "In the realm of intellectuality, Berlin Sector is the most progressive sector."

With regard to RAWA - BABA stressed: "There should be a happy blending of occidental and oriental music."

So many more stories are there and this was only the first day! In general darshan BABA was talking about kiirtan being the best manifestation of Divine Love and the Supreme Consciousness having to shift HIS nucleus to the place where HIS devotees are singing kiirtan.

Really there is nothing more I can say and there is no time either. I don't know when I will write again but my thoughts are with you and I will surely convey your love - both individual and collective to BABA.

Yours always for HIS Holy Cause,
Abhiik Kumara



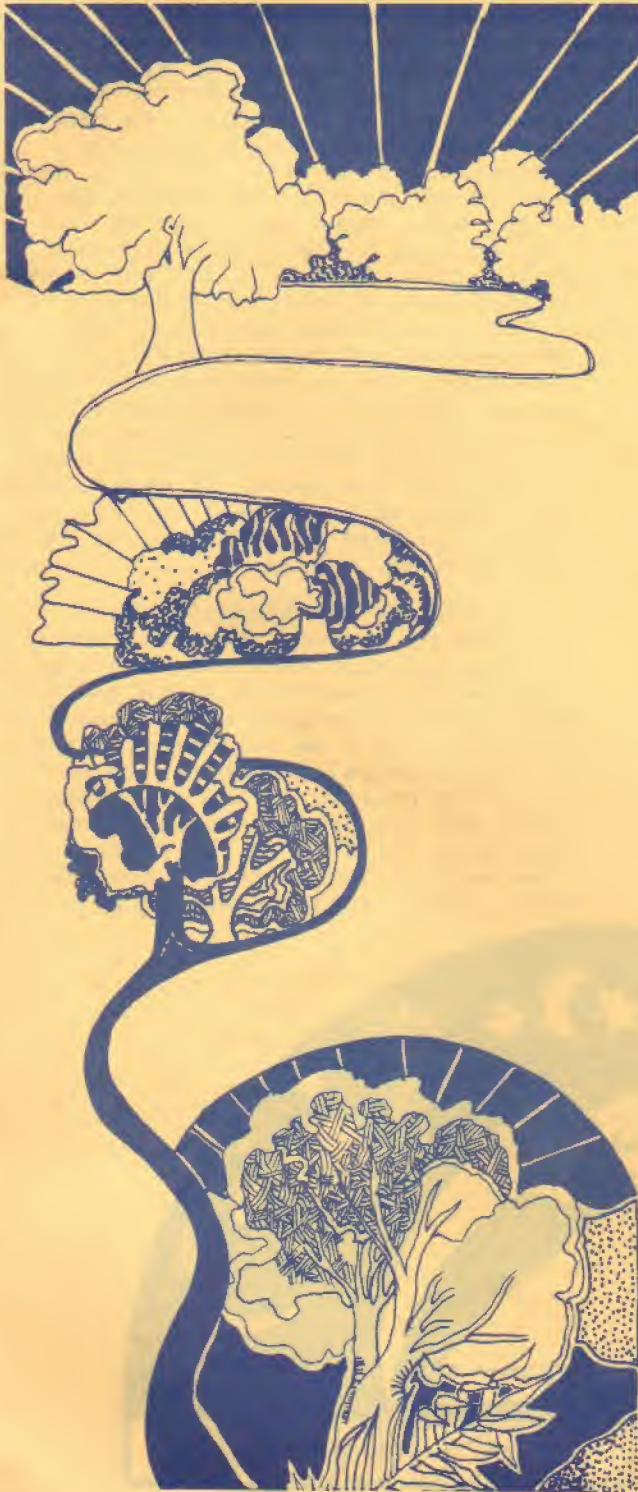
During the days of 9, 10 and 11 of January 1979 Baba was very busy with organizational work. Very few persons, if any were having Personal Contact. I began to think that my chances of a Field walk were quite low, since there was a long waiting list. Nevertheless, I arranged with Ramanandaji Avadhuta to visit Baba on my last day in Calcutta (12.1.79) in His residence and do Sastaunga Pranam. Any contact, I thought, was better than none.

Life always is at its finest when waiting or preparing to see Baba. I can remember taking such meticulous care regarding my appearance. I continually felt like a bridegroom in the waiting! I arrived at Baba's apartment early, for I enjoyed just hanging around Him. By the time He came down to the car I was a bit unsure as to what was going on, as no-one had taken me up to Him so that I could do a complete pranam before leaving the country. To my amazement, Ramananda said to me, "You go with BABA." I was so excited, so happy to be so close to Him.

During the field walk BABAJII really blessed me thoroughly by speaking to me for about 99% of the time. His English pronunciation is so alive and sweet. He often read my mind and answered questions or brought up something I was contemplating. I was glad and was feeling very carefree. Many persons would have qualms about someone reading their minds. I had nothing to hide and, really, I was just so happy

SOMEONE knew me totally. In fact, when I think deeply about the reality of inter-personal communication, I conclude that no one has really known me 100%. Only my sweet Lord completely Knows me.

At one point in the conversation Baba mentioned the word "surya". My name means "the sun" and, to tell you the truth, I have always had a samskara for Baba to do a running commentary about my name. It's such a silly samskara, but still it was in my mind. Anyway, when Baba said "surya"; I in turn exclaimed "Surya? Baba!" And Baba then said, in perfect anticipation of my desire "Why do you say Surya?" I answered, "Because my name also means surya, Baba." We, at that point (and how clear my memory of it is!), were standing in the garden path looking into each others eyes. Then BABA asked that Famous Question, "And what is your name?" (As though He did not know!). I said "Dinesh". Baba then smiled and said, "Yes, this also means the Sun, but it has another meaning." He then smiled, looked up into the sky and then laughed! Baba was imitating the way people look up into the sky sometimes when they refer to God. He was making a joke! It was so, so funny and so nice to share BABA's brilliant humour. Then He said, "It also means God ... 'Din' means 'wretched, poor' ... and 'esh' means 'shelter to'. So HE who gives shelter to the wretched and poor is GOD. As a result of this BABA has led me to know that HE is really GOD, in



the sense that it is only Shrii Shrii Anandamurti who is universally concerned with the wretched conditions of our suffering sisters and brothers. This is the whole aim: To alleviate all the suffering and lead all to the Blessed Moment of BABA's Grace. Also, we always find our samskrta names to be so applicable to our personality types. For me, in all my narrowness and selfishness, I see the purpose of such an inspiring name. BABA is certainly emphasizing the need to help the poor, wretched and downtrodden humanity. We have no other choice but, with the cry of Tantrik Revolution, to attack and destroy all exploitation and corruption prevailing today. Certainly, this is our duty.

On the Darshan of 10.1.79, I missed getting a front seat since I was busy immersed in the translation of one of BABA's books. Before I was aware BABA had taken His seat. To my sadness I was at least 15 feet away from HIM! But strange things occur in strange ways! BABA looked at me directly for almost the entire discourse. Later, I was told that many of the Dada's and Didi's were curious as to whom Baba was concentrating on. Myself, I was so immersed in such a long visual contact with the Lord that my heart was continually swelling with the spiritual feelings. It was so blissful. I was so high. The rest of the day I was just floating around in an ocean of bliss, as you can imagine. Oh BABA, I was so graced. As a result I have thought that BABA was especially kind to me that day since I was so involved in His work. He lays so much emphasis on the Work.

On the darshan of the 9.1.79, BABA gave a really excellent talk, perhaps the most inspiring I have ever heard. The talk concerned the existence of Point Mutation in the evolutionary process, and that how it was on the account of this that the development of variety is con-

ditionally dependent. That is, it is due to exceptional entities and occurrences beyond the normal that allowed diversity to occur in nature. He gave examples of how this process occurs in all phases of existence - micro-organisms, aquatic-life, plant life, animal life and human life. He talked of how the progress of Humanity and its historical significance has been dependent on the advent and existence of exceptional personalities. (eg. Buddha). He concluded His talk by saying that we should all be exceptional beings and lead society forward.

During my field walk with BABA, I said to HIM: "Baba, I really enjoyed your talk about Exceptions! " He then stopped, turned to me - looking deeply into my eyes with a really sweet, sweet smile and said: "Are you an exception, my boy?" There was a pause, a silence. We were looking deeply into each others eyes. Then, with a feeling of love I replied to BABA's question telling HIM the truth about what I really thought I said: "I don't know, BABA." Then BABA said, in a very sweet and smiling way: "Certainly you are an exception." We resumed our walk!

Sisters and brothers, I want to

share with you one final little occurrence that I failed to include in my article about my PC with BABA. I think I omitted to mention it since it was so personal. In retrospect, only a devotee can really understand this and so it is for devotees only. Just I was getting up to go, after BABA had asked me to, I moved very close to Him and said, "I love you, BABA." I did not plan to say this, I just could not restrain my feelings for Him. BABA is the nearest and dearest entity of my existence; He is the Greatest Being in the Universe. O BABA, BABA, BAE Being with the Lord is so precious. He is so very much. I feel so moved to have had His touch, so very blessed. Tears of love swell up into my eyes. Our Lord is with us. He is here with us. O BABA.

Afterwards the Avadhuta who arranged my Personal Contact came to and happily said that BABA was very happy with me and that He talked of me!! You can imagine how elated I was! Only now I am beginning, after all these years of sadhana, to perceive the reality of the devotional state and the devotional relationship with the Lord of the Cosmos. I am such an indescribably fortunate soul to have such a Great Father.



An Inspiring Letter from Prison

Hi Denis,

I just want to thank you and everyone else involved in the printing of the magazine Dharma, as it has given me faith in Humanity again and is the only thing worth reading in Jail.

I would also like to join the other members of Ananda Marga, so can you please tell me how I can do this, as I believe in their fight and I wish to fight on the front lines with my brothers and sisters.

A lot of what I have read in Dharma is rather heavy at times and I can not fully understand it, I am talking about the spiritual side of things, though I would like to learn more about these and other things and I would be more than thankful for any material you can send me on your ideas and Goals etc.

Peace brother,
Ray.
R.J. Denning.

Ray Denning is one of the most renowned and outspoken prisoners in Australia's jails. A number of years ago Ray was involved in an escape attempt. During the attempt a warder was badly beaten. Since this event Ray has been severely persecuted. He has spent time in the most notorious and inhuman sections of different N.S.W. jails, including the Parramatta Circle, Katingal Jail and the Grafton Circle. He has been constantly harassed and brutalised by warders. He is presently trying to bring charges against 5 warders who 'bashed' him at Grafton Jail.

Ray is now a segregated prisoner at Long Bay jail where our brothers, Govinda, Narada and Vishvamitra are on remand. Our 3 brothers have been able to communicate with Ray through the jail's 'telephone system' (which is in fact the lavatory system - by emptying the toilet bowl and speaking into it, prisoners can contact one another - indeed some prisoners even have telephone numbers which are made up of certain number of taps on the toilet pipes).

Ray has changed his religion to Ananda Marga and wants to take initiation.



Baba so Sweet

I can feel your love BABA
Not just occasionally but frequently
Although not nearly frequently enough
But it is so sweet BABA
Yes BABA your love is so sweet . . .

Narada Muni
is one of the
Yagoona 3 be-
ing held in
remand at
Long Bay Jail
Sydney.

Your sweetness is felt in Laliita kiirtan,
And in Sadhana and Madhuvidya too.
I think of you a lot
I look at you, dance with you,
And visualise you in others and things . . .

One day I hope to meet the medium through which
This sweet love enters the universe.
And which I have been feeling and wanting more . . .
Yes, one day I will meet you Anandamurtijii
My heart will be overjoyed a million fold
So much more than what I feel even now!

But in the meantime . . .
I'll enjoy the Bliss of your soul
No prison fetter can keep your omnipresence from me.

BABA is sweet, BABA is sweet, BABA is mine forever!

Narada Muni 3.4.79

REGGAE STREET THEATRE



Street Theatre and Reggae Rock Combination Hits Sydney

Ananda Marga made its presence felt in the Sydney Anti-Uranium march and rally last month. A six strong crew of magazine hawkers sold Dharma magazine and later, in the concert following the march, the RAWA theatre troupe accompanied the rock/reggae group, "Ghetto" in their performance, with highly entertaining and dramatic mine.

As Ghetto opened with their song "Uranium Rock" three Margii dancing boys pranced onto the stage in coloured tights and Dharmic T-shirts

and engaged in a synchronized shuffle/contortion with their huge pieces of polystyrene Yellow Cake, which quickly annihilated them all. This act set the pace for a barrage of lively songs with skits interspersed, depicting police brutality, economic exploitation, and including one song called "money" when a ferocious looking revolutionary shot a capitalist exploiter.

Although it all sound very heavy, it was presented in a very light mood and the audience loved it, though sadly decimated by the preceding boring speeches and some second-rate musical acts. Most of

the audience got up to dance with us in a big circle during the closing number, "Dance Around The World".

I think this kind of act has a lot of potential - its a lot more entertaining than a straight musical act. And we, only attending half a dozen clown workshops, were able to put it together with a little imagination, and of course, HIS Grace.

We are planning more shows with Ghetto, including children's shows. We all feel that this will really get RAWA's name known in Sydney. We've already had enquires about RAWA from that one concert.

If you know a good band with some ideological awareness, and a few imaginative extroverts, there is no reason you couldn't organize something similar in your own city.

BABA NAM KEVALAM

Naciketa Deva





These pictures are of the second siege of the Immigration Department in Sydney (see AJM Report).



Burning of dummy angers Sydney crowd



The Ananda-Marga dummy burns in Chifley Square.



An annoyed passer-by (left) argues with a protester.



Another objector to the demonstration (left) makes his point, then . . .

Ananda Marga stages city protest

The burning of a symbolic doll by Ananda Marga members outside the Commonwealth Government Building in Sydney yesterday angered a city crowd and led to scuffles.

About 15 sect members held a demonstration to protest against the Government's refusal to guarantee Mr P. R. Sarkar (Baba), the world leader of the sect, a visa for a visit to Australia later this year.

Commonwealth police locked the building in Chifley Square for more than an hour for security reasons during the protest.

Scuffles broke out between people wanting to get into the building and sect members after the dummy was set alight.

The dummy was made of heavy, black rubber and was dressed in the sect's orange robes, with a gag tied across its mouth. It was set down on the pavement, about a litre of petrol was poured over it and it was lit with a cigarette lighter.

Tried to smash placards

One man tried to stamp the flames out.

Another, who wanted to get into the building to collect a passport, put the fire out with a bucket of water.

A fight started when a number of people tried to smash the demonstrators' placards and a guitar and told the protesters to leave.

In spite of the arguments, the sect members continued to chant songs.

They said they would not leave until the doors of the building were opened.

After the doors were opened, the sect members left peacefully.

A man was arrested and charged with lighting a fire in a public place.

The burning was to commemorate the sixth anniversary of the self-immolation of the Indian monk, Acharya Dadasaheb Narayana Avadhuta, in New Delhi to draw attention to the imprisonment of Mr Sarkar.

The Indian Government now released Mr Sarkar.

Marga Sect smoke bomb Parliament

CANBERRA. — Ananda Marga demonstrators wearing military-style clothes and carrying toy sub-machineguns threw smoke bombs within a few metres of the front of Parliament House in Canberra yesterday.

Ten people — chanting "A visa for Baba now" — were involved.

Several news organisations in Parliament House received phone calls about 5.15 pm saying there was to be a "terrorist attack" on the front steps in five minutes.

The demonstrators ran up toward the steps, lobbing the smoke bombs and toilet rolls and blowing whistles, as a delegation from the Israeli Knesset (parliament) was about to leave.

Commonwealth police called for reinforcements, and moved in to prevent the demonstrators coming closer.

They took four men into Parliament House for questioning, and later charged them under the public offences act.

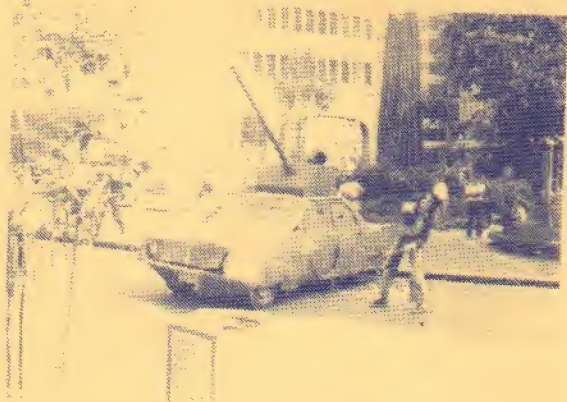
An Immigration Department spokesman said yesterday, however, that he was not aware of any visa application being lodged for Mr Sarkar.



... tries to stamp out the flames.

Mock Attack on Immigration Department

The convoy of troop carriers moved steadily through the mid-day traffic of Sydney's streets. Inside them, the troops waited tensely for the conflict that would start very soon. Finally the carriers drew up to the dropping point in Philip St. which is adjacent to Chifley Sq, the planned scene of battle. The troops - brother and sisters, unloaded their equipment and weapons. All of them were dressed in military style clothes. They moved to the positions where the charge would begin. The Girls' Brigade went around the block to their position on Elizabeth St opposite the Square. The brother in the Infantry waited in Philip St. Already the war correspondents were arriving, watching the troop prepare themselves.



The field commander in charge of the Infantry watched for the Girls Brigade to get in position while he issued water bombs he held in his small back pack. In the field commander's left hand was a silver trumpet. He looked anxiously at the Elizabeth St corner, the sisters had not arrived yet.

Moving south on Elizabeth St., the specially designed Holden Tank clanged noiseless along the street, echoes silent reverberating around the city buildings. The tank lumbered into Chifley Sq. blockading



the road in attack position with its deadly turret pointing at the Govt. Building that housed the enemy - the Dept of Immigration. The tank fired imaginary shells which exploded with such deafening intensity that people weren't able to see or hear it.

The Girls' Brigade ready just in time, the trumpet sounded stridently across Chifley Sq. Infantry and Girls' Brigade charged across the street to join the tank men who had lost no time beginning the attack as soon as the tank was in position. The first thing they did was plant the One World Revolutionary Army Flag in the fountain in the middle of the Square. Water bombs and flour bombs screamed through the air spread the devastation of war. Toy gun sent their deadly shells through the air to the sound of a vocal bang.

The attack in full swing, the troops stormed the doors of the Govt. Building. The bewildered public, if not terrified or puzzled, were amused by the 'silent film' quality of the battle in progress, full of sounds no one heard. Commonwealth police were just able to lock the doors to prevent the attacking forces from entering the building.

With a siege established, the



Commonwealth police blockaded inside the troops pulled back across the road to the middle of the Square. Water and flour bombs continued to sail through the air and along the ground. Ian Hayes, an enemy intelligence agent, well known to the attackers was struck by flour bomb a few times. Many near misses were also recorded. Valiantly he continued with wounded ego and short of temper, was very quick to threaten violence or arrest.

Enemy reinforcements, wearing their blue, and some in plain clothes, arrived, counterattacking quickly. They seized the black helmeted tank driver. The Dharmic troops surrounded the police, pressing for the reason of the arrest. Our tank driver was taken to a nearby police car surrounded by hefty policemen.

Again the enemy intelligence man

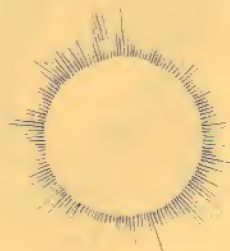
was hit by a flour bomb - it just wasn't his day. Mindlessly, he retaliated against the nearest Margiis accusing him of throwing the flour bomb and threatening arrest for indecent behaviour and language were met with a sincere denial.

The fight now subsided and the opposing forces stood their ground and opened negotiations. The distraught blue army were unsure how to handle the conflict against the Dharmic forces, who firmly stood their ground. The police demanded the removal of the tank which was still blocking Chifley Square. It was a while before it could be moved since the tank driver had been arrested even though he did not have the keys.

During the course of the battle fearless war correspondents from Channel 9 and 10 recorded the active Dharmic forces public relations officers handed out leaflets to the public and talked to the press and TV people.

That evening during the news the victory was clearly for Dharmic. The attack was shown throughout Sydney by the two TV Channels that covered the scene. It broke the media boycott of Ananda Marga and spread the message of the injustice of Baba's visa being refused by the Aust. Govt.

VICTORY TO THE SUPREME FATHER





MELBOURNE: Public Sadhana done regularly; pracar being done at the 'Universal Workshop' and Melbourne University. Margiis are helping with a soup-patrol project. Three hour kiirtan held to celebrate the start of Baba's fast; LPT attended festival in Adelaide (Down to Earth). Two talks and 18 UMMS were given. Letters written re: Baba's visa; contacts made with potential sympathisers.

PERTH: Two yoga classes are being held at local community centres; regular stalls are being held to raise money for the school - a pracar drive has been started to try and increase the number of students. The Aboriginal Hostel and Learning Centre continues preparation for its opening; soup-kitchen and AMURT (S.E.S.) training continue. OSC are continuing to bring a lot of new people, the average attendance being 6 people. Petitions are being circulated protesting against the ban on the entry of foreign Margiis into Australia; good support from Law students at the Uni. of W.A.

SYDNEY: Talks continue at Vegetarian Restaurant; classes have started at the Institute of Technology; several people are coming around for OSC.

Regular demonstrations have been held over the issue of Baba's visa; some of them being very spectacular. RU talks are held regularly, with both Margiis and non-Margiis taking part. Classes are continuing at the Uni. of N.S.W. as well as at centres for unemployed youths. Work on the drug rehabilitation centre project and assistance to Vietnamese refugees continue. Dharma printed and distributed.

ADELAIDE: Six-week course has just finished, with one person seeking to be initiated, a new course is planned to start shortly. A RAWA Club has been set up at Adelaide Uni by brothers Rajendraji and Kalicharanji. The Jagrti has moved, the new address being: 289 Waymouth St. Adelaide 5000. Kaevalyaji is working as LFT. Soup-kitchen is continuing, hoping to expand its services to helping the men and women who frequent the inner-city parklands.

BRISBANE: Attempts have been made to set up meditation classes at a local hospital, but as yet the authorities concerned are not very co-operative. Margiis are spending quite a bit of time at the "139ers Club" which is a centre offering activities for

socially dis-advantaged men and women. Jagrti cleaned up and redecorated. Public talk was given by Dada Abhiikji, with 8 people attending; Akhanda Kiirtan held to celebrate the first anniversary of Baba's fast. Public sadhana being done in the city during the lunch hour; letters and petition for Baba's visa written. Philosophy class was attended by 5 people; one-day Dharma Pracar seminar held with Dada Abhiikji - attended by 10. Classes to be set up in the homes of Margiis in the unit. Talk given at the Uni; Dharma and Sister magazine have been distributed. Lots of personal contact has been done.

HOBART: RAWA Street theatre gave two performances on 'Unemployment', both of which were well received by the

audiences. Meditation classes for sisters and at a Matriculation College continue. Akhanda Kiirtans held to celebrate Baba's fast and Divyananda Divas. Busking in the markets is novel way of doing prac (and improving unit finances.) Ta was given to the Boy Scouts; four week course to start soon.

WELLINGTON REGION: Dada Kaoshulaj toured Wellington, Palmerston North and Auckland. Introductory talks were given in Palmerston North, as well as press and radio interviews. Talk was given to 35 students at an alternative school in Auckland. In Wellington work on the RAWA house continuing. Work on the land project at Auckland is taking a lot of energy.

AJM Report

DINESHVARANANDA DAY - On the 24th April we celebrated the immolation of this great saint with a commemoration by burning an effigy dressed up every effectively to resemble an avadhuta. The commemoration took place outside the Immigration Dept. in Sydney so that we could point out the fact that the persecution in the fight against which Dineshvarananda gave his life was still going on in the form of the Australian Govt's refusal to guarantee BABA a visa. The police however did not intend to allow us to carry out the commemoration in a peaceful and respectful manner. They closed the doors to the building on the lunchtime crowd and claimed they would not open them until we had left. We stated clearly several times that we had no wish to enter the building. However the police persisted with their inconveniencing of the crowd to the extent that they attacked us, broke placards and kicked over the effigy. The police at this stage stood by and did nothing. We

regrouped and continued singing kirtan and shouting slogans until the doors were finally opened and then we left. Media coverage was front page of the major paper the next day. Our firm stand bought us victory when the police finally had to open the doors and won us the encouragement of some of the more sympathetic members of the crowd.

IMMIGRATION DEPT. UNDER SIEGE

Our most recent demo was a variation on the terrorist attack and it took the form of 19th century revolutionary army attack on the building. Costumes of that period were made up and this plus our cannon and swords and drum and flute all gave the whole event a very dramatic and entertaining effect. We marched down the city street to the Immigration building to the beat of the drums and the flute. There we set up the cannon and lined up in formation. The cannon was fired (another smoke flare) and then with the bugle sounding we charged the

doors with our swords. Again the doors were locked and after several charges and several attempts to blow down the doors with our cardboard cannon, we were again attacked by several members of the crowd. The cannon was knocked over and several Margiis were assaulted. The almost instantaneous nature of this outburst made us suspect the work of police agent provocateurs and indeed that night after the TV coverage which showed one of the assaults we were informed by some sympathisers that at least several of the attackers were known policemen. This fact leads us also to feel that the same thing occurred with the Dinesh-varananda Day incident. Despite this we remained until the doors were again opened and by far the majority of the crowd were entertained and amused by our performance. Many leaflets were distributed inside the building and the point was again made very clearly about BABA's visa and about our false terrorist image.

BABA'S CAMPAIGN The increase in media interest in this issue is keeping BABA's visit in the minds of the Australian people and by the time He comes here there should be an incredible amount of interest and

coverage of His visit. Support on the issue of His visa is also developing with several groups writing to the Minister for Immigration expressing their concern on the matter of human rights that is involved in the government's ban on Margiis coming here. We are being discussed in both State and Federal Parliaments and several politicians have made representations to the Minister for Immigration on our behalf. The Minister is still remaining silent on the issue but the fact that BABA is now travelling to Europe and will undoubtedly get a passport to Australia is something that the Minister was not counting on. These facts greatly aid our case here in this country and the Minister's refusal to guarantee BABA a visa at this stage can no longer be justified by his claim that BABA is facing criminal charges and cannot travel. The only justification he can now offer is the government ban - if this issue is blown up enough to the public he will have great difficulty in justifying this ban and the refusal of BABA's visa would be seen very clearly to be pure religious persecution.

BABA IS COMING!!!
LIFT THE BAN!!!

Phew that was close!!

Our friends, the Ananda Marga, almost got more than they bargained for when they launched a "terrorist raid" on Parliament House in Canberra one day last week. The reason for the raid was to highlight the refusal of the Australian Government to grant an entry visa to the sect's leader, P.S. Sarker, otherwise known as Baba. What our religious brethren didn't know was that their mock raid —

complete with smoke bombs and plastic guns — coincided with the departure of a delegation from the Israeli Parliament who'd been in Parliament House. Now, Israeli security guards aren't renowned for slow witted pacifism, and only the quick reactions of a young Commonwealth copper saved the "terrorists" from having the "Baba" blown out of them.

From Sydney Shout

AEROFLOT HIJACKING

Predictably the hijacking incident by Margiis in Europe reported in the media was grossly distorted. As it turns out the Margiis had no intention of harming any of the passengers.

Indeed, the Swedish court viewed the incident so highly that the harshest penalty given was 3 years imprisonment with 18 months as a non-parole period.

The following account of the incident was provided in Mahima (the Berlin Sectorial Newsletter).

On the noon of March 27, Nalinii and Shasireka, and a brother, Shankar, made a short-lived attempt to 'hijack' a soviet Aeroflot plane on its way from Oslo to Moscow. In a communique written by Nalinii and received by various offices of Ananda Marga there were allusions to Ananda Marga, PROUT, and other ideological causes. Apparently their intention was to take over the plane and then to land in Moscow as scheduled, set fire to the plane after evacuating passengers and crew, and then to either be arrested or shot while fleeing.

After boarding the plane with a few Molotov cocktails which passed

easily through the security metal detectors, the three proceeded to implement their plan. Nalinii lit a small fire in the rear of the plane, drawing attention away from Shankar who made his way to the flight cabin. With the firebomb in one hand and a lighter in the other, he easily reached there without any passenger or crew member attempting to stop him. Once there, however, a scuffle broke out and Shankar gave up quietly to avoid damage or hurting anyone. Meanwhile Shasireka was to have remained concealed through all this as an ordinary passenger who would return to the West and publicise the whole incident.

However, everything went haywire. The three are now residing in Stockholm prisons undergoing trial. There is no bail system in Sweden and until a verdict is reached they will be kept in single cells. The exact charge is simply hijacking which carries a maximum penalty of 5 years as opposed to Gross hijacking which, if they were charged with, would have resulted in a heavier verdict. From speaking with them in prison it seems their motivation was more to awaken people to the injustice of present governments than anything else.

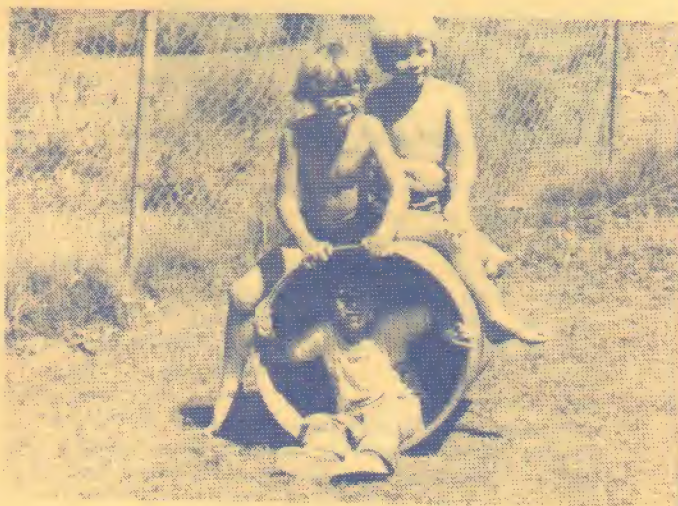
People who want by the yard
but try by the inch
should be kicked by the foot.
W. Willard Wirtz

Education

Last month Vasudeva, principal at Ananda Marga's Sunrise School in Sydney introduced readers to some of the fundamental motivations for teaching. This month he elucidates several of the more immediate and practical teaching concepts used at the school and provides an extremely interesting and enlightening insight into child psychology (and adults).

Having established it in one's mind that the goal of the educator or spiritual parent is to take a child up the evolutionary arc of life - pratisaincara, the next thing is to understand how to do it. I've already said in the last article that through fulfilling our samskaras that through fulfilling our samskaras we move in our direction in life, either up towards the supreme, that is, if we are getting our happiness by fulfilling more divine samskaras, or down towards a more crudified consciousness through fulfilling more gross samskaras.

Samskaras are karma in seed form. Baba says that we have power over our actions but not to the consequences of our actions. There are two forms of action we perform; one is where we merely react to the consequences of our past actions and the other is when we have in mind what we wish to achieve. Example: Two politicians are being interviewed by the media and, say, a group of university students walk up and hurl flour bombs at them. A few of these students come within the reach of these politicians. As this happens both politicians think, "You degenerate uncouth jerks!" And while both politicians desire to have a good public image, (for this was the reason for having the media cover the opening of the new park), one of the politicians grabs one of the demonstrators and starts laying into him. The other politician while thinking



of it doesn't react because he knows it wouldn't help his public image with his goal being a good politician. Because it wouldn't, he refrains from such actions but proceeds with an alternative by telling the media that the main problems with the youth today is that they are too idealistic, that they lack the experience to understand life's problems realistically.

"It was a shame" he said, "That they had to perform such foolish and immature acts." He knew his actions and words would help his image as a good politician.

In other words by basing your actions around the question, "Will

this action help me fulfil my goal?" it will make our purposeless reaction lessen and our purposeful action more frequent and it is this that will take us in the direction of our goal.

That is the key for understanding how to take a child up the evolutionary arc of life - 'pratisaincara'.

First, one must infuse within the child's mind different goals that it can aspire to, goals that will take it up the evolutionary arc of life - pratisaincara.

And second, when that child is performing an act you consider 'not on', then you ask the child whether that is going to help it become ...

To make this clearer, say you told the story of the Lord of the Rings to a nine year old (a very good story for children 7 - 12) and after the story you decided to single out Gandalf the wizard as a model for a certain quality you wanted that child to aspire towards. Say you wanted the child to do sadhana and aspire towards selfless service especially towards those who are being treated unjustly. After the story I would ask the child if they would like to be strong and great like Gandalf - for any normal healthy boy or girl between the ages of 7 - 12 it would be a delight although for girls it would be nice to have a heroine figure. After the child has indicated it would then I would say, "Well do you know how someone like Gandalf became a strong, wise and great person. I'll tell you ... there are three things they must do, one is meditation, the second is helping those less fortunate than themselves and lastly, trying hard to overcome difficulties. You see Gandalf wanted very little for himself, yet how much did he help people especially those weaker than himself? You know when people help other people less fortunate than themselves we call this person a



strong person, you think! If you're in the playground and you see other children teasing a child - hurting the child's mind. How much easier is it to ignore the situation - but if one does, they are being weak! Gandalf would never do that, would he? He'd go up and get the other kids together, not in a silly way but in a smart way.

What if you saw a child without much to eat, would you give them some of the cake you had for lunch. Gandalf would have - he was strong. He would have. He also meditated a lot, otherwise he would never have become a wizard, never have become so strong and wise. Now if you want I'll show you later how to do meditation."

When they say "yes" I say, "You know it's not going to be easy to

do meditation. Its not an easy thing to do. Other children might tease you. I bet when Gandalf was young they teased him because they didn't understand. But Gandalf did not care, he was wise. Also I know at times he would have found just meditating hard but he kept going. He knew if he kept going, how wise it would help him to be, because people become wise by always trying hard to overcome difficulties. Meditation is not easy, are you sure you still want to do it?" ...

One child might ask if the story is true. When I am confronted with such a question I always say maybe, maybe not, who knows where stories really come from. I do this because the thought that such great people did walk the earth, the thought that they may have been for real, help the child feel that one day they could be like these beings.

The result of such a story and its follow up is the child is inspired. The child becomes inspired, desires to be strong, wise and great like Gandalf, but realises that to be wise strong and great like Gandalf, they would have to do sadhana, be courageous, perform selfless service to those less fortunate than themselves and try hard to overcome difficulties. So here we have (a) in - fused within the child's mind a goal to move towards & (b) let them understand that to move towards that goal you need meditation and selfless service etc.



Now we must use this new understanding the child has obtained as a means of reflecting within itself and deciding the sorts of actions it desires to perform and the sorts of actions it desire not to perform.

Example:-

A child comes into the class and it's meditation time and child tells the teacher that he doesn't feel like doing meditation.

"Why" asks the teacher.

Child: Ah, I just don't feel like it.

Teacher: Do you think that by not doing your meditation you'll become wise and strong like Gandalf?"

Child: Probably not."

Teacher: "Well don't you think you should at least try?"

Child: "Alright."



See-what the child is doing is this process of reflection exactly what the politician did earlier. The child's goal is to be great, wise and strong like Gandalf, and now this goal governs its actions. With a little help from the teacher, the child realizes that by not doing sadhana the chances of becoming Great like Gandalf are slim, so the child proceeds to do its sadhana.

Another example: The child is in the playground and sees other children getting happiness out of teasing a child and consequently gets caught up in the vibe and joins in. Now in the afternoon the child in front of the class puts up his hand and complains to the teacher about some of the children teasing him. The teacher then proceeds to find who were the culprits and says,

"Gosh I'm a little disappointed in you. Who of the rest of the class feels these children were being strong?"

Rest of the class, "Not me!"

Teacher: Are you happy with yourself for what you did, teasing poor Johnny? Who wishes they had been stronger?

Then if they all put up their hands the teacher might say; "Well do you think I should give you something to help you remember not to

tease next time?"

And when the offenders agree, the teacher would say, "Okay then here are some words I'd like you to write out 15 times before school tomorrow morning - Teasing will not help me to be wise, great and strong like the wizards of the past."

And the offenders agree.

You see we as sadhakas have our goal in mind to be liberated we have our goal to merge with the supreme, our goal to experience infinite happiness.

Now to what extent do these goals govern your behaviour, your actions in life?

Please understand it is no different for a child. The child's goals/wishes are also the governing factor in their behaviour, their actions.

In the next Pranam I will go into conflicting goals. How one goal threatens another and only by the elimination of one will the others grow.

Simply if a Margii (a) wanted to merge with the supreme but (b) wanted to get happiness from drugs. One would have to win out. One could not survive while the other was being fulfilled.

First Grade Devotees

BABA

Amongst devotees there are three clear categories. First category, or say third grade category, (devotees) say "Oh Lord you belong to everybody - you belong to one and all and because I am also included in the scope of all, that is why you belong to me also. You belong to all, that's why I am within the scope of all. I am not beyond the scope of all, so you belong to me also".

And the second grade devotee will say, "No, no, no! It is not the correct psychic approach. You belong to me and because you belong to me that's why you belong to all. But that is, the first thing is you belong to me. And second is, that is, because you belong to me that's why you belongs to others also."

cont. p30

The following article is taken from the Eka Manava Samaja Newsletter from Perth Unit. Unfortunately since the article appeared, the the Hostel has been forced to close down due to financial and other difficulties. However, as an indication of the on-going work being done with aboriginals by Perth Margiis it is reproduced here.

ABORIGINAL HOSTEL AND RESOURCE CENTRE

The idea of the Hostel and Learning/Resources Centre, which covers the areas of emergency accommodation and relevant education is an attempt to assist the people towards full dignity in the society.

The house has been rented for several months. It was formerly our primary school and is excellently situated for this work. The accommodation state of things is set up - bedrooms and living quarters are adequately furnished - Prem Kumar has been living in the flat at the back as manager of the house and is also supporting the house through his wages and I am working as full time co-ordinator. We have had a number of different people staying here, some homeless people, some Margiis and now an Aboriginal family and a young Aboriginal student attending college. It now seems we may

have to take families who are in need of accommodation as the great majority of Aboriginal students attending colleges from the country are older and have their own families which they bring with them for the year or 2 years they study in the city. Apparently this year the urgency of accommodation is somewhat eased, due to the release by State Housing of flats for students - and the efforts which the colleges have been making on behalf of their students.

There is a big need for special Aboriginal education facilities -



the Aboriginal Adult Education, a state government body have courses running in Perth for 84 students and in Geraldton and Albany for considerably less than this. Last year they had a waiting list of 120 people. There are vast numbers of unemployed young people round the city and suburbs - it is these people we hope to interest in activities planned for our Learning/Resources Centre (still unnamed).

At present we have 5 teachers willing and available to work part-time and voluntarily at various subjects; art, literacy, numeracy, communications, music, crafts, wood carving and macrame, also film. I am still looking for a teacher for theatre and home maintenance particularly as we have some students wanting to learn these subjects. Ideally the teachers would be Aboriginal, but due to the shortage of trained people and the commitments of those Aborigines who are trained or skilled as communicators we have not yet got any Aborigines in the teaching area though no doubt this will change after we get things moving. We have received good support and encouragement from Aboriginal Leaders and people for this project which is very encouraging. Also suggestions and help for submissions for funding is being given.

Some students are wanting to come already and we are working towards a formal opening date for the Learning Centre. Most likely we will need to set up a creche in one room as well as there are certain to be little children stopping women from coming otherwise. So there will be scope for PWSA work, AMURTEL, RU, and RAWA, to mention a few.

This project will be publically known as being run by a community-based organization as those people on the steering committee will be from the general community working or interested in Aboriginal advancement. This committee will be composed of two Margiis, and 4 other people - a social worker (Aboriginal) a manager of Aboriginal Advancement Council (Aboriginal), a teacher trained in remedial work, and a university lecturer in social economies, experienced in Aboriginal work.

The emphasis which is being stressed for this place is that it should become a place for dynamic action, capable of generating change for the Aboriginal people in this city and beyond. We will be looking to involve as many people as possible who want to work for these aims and give their time, skills or experience to help.

Giita

cont. from p28

And the first grade devotee says, "No, no, no, it's not the correct approach. You belong to me and you belong to me only and not to others." The relationship is purely personal. "I don't know any philosophy, I don't know occult science. I know that you are mine and I am yours. In this realm of relationship I do not allow any third person to come. The relationship is purely mutual. I will share anything and everything with others but you are 100% mine."

I hope you boys and you girls belong to the first grade of devotees. That is, the relationship is a personal one.

dear brothers + sisters,

Recently Baba has commented that Pranam's standard isn't being maintained and because Pranam is our collective offering to Baba we should be collectively concerned with its upliftment.

It is unfair to think that we can leave Pranam to a handful of others to get together.

It needs your support and on a regular basis.

★ ARTISTS could draw for Baba

● WRITERS could write for Baba

Share your talents * inspire your brothers + sisters

★ ALL MARGINS SHOULD SUBSCRIBE TO PRANAM.

By working together we can make something uplifting for us all - and something beautiful to offer to Baba.

Please send contributions each month.

Victory will be ours.

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BABA ON WAR

From Doctor Pathak's field walk
May 11, 79.

In the practical field I realise the futility of war. War is the black spot of human character. In individual or collective life one can fight (sangram) but war is based on hatred and on fissifarous tendencies. Is it not black?

Struggle (sangram) and War (Yuddha) are not synonomous. While war springs from hatred, struggle is a part and parcel of life. War blackens everything, it darkens the future. Let the life be bright both individually and collectively. Let us fight these fissifarous tendencies which want to make our life dark. Human beings want light or darkness? They want light. Light is beautiful because it is luminous. When there was no creation, there was only one colour - viz - black. Want of life is black. After creation we see this beautiful play of colours. Why shall we be lost in darkness? All human

beings want light.

Our forefathers committed mistake be encouraging war. We should rectify what what mistakes they committed. We should atone for their mistakes.

I say, "one unit human being is more luminous and more bright and more thobbing than universal darkness."

So men should always be optimistic. The samarian darkness can not retard our progress.

Black can not cover the light of their heart. The spirit of your heart must move on and on against obstacles; rather, fighting against the pebbles of obstacles. Just as you kick away the pebble by your feet. When you walk on the path and they come in your way.

Man is stronger than his obstacle.